





the Chaplain

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Editor: MARION J. CREEGER

Associate Editor: JULIA A. LACY

Circulation Manager: ISABEL R. SENAR

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by GRAHAM GORDON LACY

Prayer as Friendship with God

PRAYER is essentially the cultivation of friendship with God. This thought should govern our attitude in prayer. In recent decades much has been said about the problems of prayer—its hindrances and difficulties, its unanswered petitions, its relation to a world of natural law. These are important; at appropriate times they should be examined with honesty and rigor. Yet prayer remains primarily not a problem

A former Navy chaplain, Dr. Lacy is now minister of Central Presbyterian Church, Washington, D.C.

but a privilege. The intellectual puzzles are found along the circumference of prayer; prayer at its center is as simple and as profound as friendship.

There would be no friendship without communication. Prayer is communication—at its best, com-

munion—between man and God. The Bible does not hesitate to speak of friendship with the holy and ineffable God. Abraham is called the friend of God. God is said to have talked to Moses as a man talks to his friend.

Many prayers in the Bible are prayed by people who are not friends of God; but these are not true prayers, for they are not even "heard." They are like talking to air; there is no response, no communication. To the Israelites of Isaiah's day God says: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood."

We come across verses like this: "What is the hope of the hypocrite? . . . Will God hear his cry?"

And again: "If I regard iniquity in my heart, the Lord will not hear me."

Jesus tells his disciples that the prayer of a self-righteous man is vain. And he says that if a man does not forgive his enemies, God will disregard his own prayer for pardon.

However, if anyone prays without enmity toward God or man, and especially if he prays in the spirit of Jesus, who best understood the Divine companionship, he is promised reality and blessing in prayer. "Call unto me, and I will answer thee"—this is the Scripture's confident assurance to men who pray thus sincerely.

When we listen for the ring of reality, we hear prayers of many kinds:

"Bless the Lord, O my soul: and all that is within me, bless his holy name." It is the prayer of *adoration*.

"O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." It is the prayer of *confession*.

"O give thanks unto the Lord: for he is good: for his mercy endureth for ever." It is the prayer of *thanksgiving*.

"Be it unto me according to thy word." It is the prayer of *consecration*.

"How precious also are thy thoughts unto me, O God! . . . When I awake, I am still with thee." It is the prayer of *communion*.

These are great prayers which authenticate themselves if the Divine-human friendship is possible at all.

Ah, but does someone say that we have omitted the prayer of petition? And does he remind us that here is where all the trouble lies? So we have, though it certainly belongs among the true prayers of the Bible. Almost the whole of the Lord's Prayer is made up of petition. And here indeed is where the trouble lies because of promises concerning it.

Our Lord said: "Ask, and it shall be given you." More explicitly he promised: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done." And again: "Whatsoever ye shall ask in my name, that will I do." Yet our experience is that many petitions are not granted.

What should be our attitude in the prayer of petition? Does the thought of friendship help us here?

"Two of you" and "in my name" are really conditions. "You" refers to disciples of Christ; and this, of course, excludes any immoral or unchristian prayer, which could not be prayed by true friends of Christ. Moreover, "in my name" is not a magic formula to be attached to every prayer in order to guarantee its fulfillment. To pray, or to do anything in the name of Christ, is to do it in his place and in order to carry out his purposes. To write a letter in the name of your friend, or for your commandant's signature, is to do something in the place of another in order to carry out the other's purposes. It is the same in Christian prayer.

But the question arises: "Suppose we should be mistaken about Christ's purposes?" The mother of Augustine was mistaken. Desiring that her son become a Christian, Monica prayed that he might not go to Rome, where he would be subjected to innumerable tempta-

tions. He went—and was there converted! God denied the prayer of her lips to answer the prayer of her heart. Recording this incident in his *Confessions*, Augustine

"Prayer is the highest privilege in a world where men aspire to rise above themselves into friendship with the eternal God."

wrote: "But Thou, mysteriously counseling and hearing the real purpose of her desire, granted not what she then asked, in order to make me what she was ever asking."

So if what we genuinely ask in Christian prayer is what will fulfill God's purposes, though we may be mistaken about them, then, if God is at all, our prayer must be granted.

This only starts an avalanche of questions. Does the Lord not know his own purposes without our interpreting, and can he not fulfill them without our asking? What is the use of petition anyway?

The answer is, I think, that the Lord does know his purposes without our interpreting but that *he cannot fulfill them without our asking*. Why? Because his supreme purpose is the growing of sons, spiritual heirs; and that means developing initiative and sympathy and responsibility and trust and gratitude in our souls. He

cannot abandon that supreme purpose in order to pursue lesser ones. Even a human parent finds it wise not to give some things until he is asked. A friend of mine wrote that when she was in school her expenses ran on pretty evenly from month to month, yet her mother would never send money until she asked for it, stipulating the amount. No doubt the mother was more anxious that she should grow the grace of gratitude than that she should suffer no lack.

Prayer creates a new situation in which some things are possible and good for us which would have been neither if we had not prayed. For example, think of trying to teach music to a child who does not want to learn music. How impossible that is! The teacher may be wonderfully equipped to impart the best in the field of music; but if there is no deep desire, no prayer, for it on the part of the child, then music finds in him no outlet and no revelation. The situation is changed once the child begins to have a deep desire to learn. Then it is possible that music may find in him a new revealer.

Dr. Fosdick used to make this point in memorable fashion by saying: "Without prayer there are some things God cannot say to us, for prayer is the listening ear. Without prayer there are some things God cannot give to us, for

prayer is the hospitable heart. Without prayer there are some things God cannot do through us, for prayer is the co-operative will."

God needs our prayers—even our petitions—and certainly we need to pray.

Although prayer is a privilege, it brings painful surprises. As Henry Ward Beecher said, "A woman prays for patience, and God sends her a green cook." We ask God for a virtue, and God sends instead the chance to acquire it. Sometimes God answers our unuttered deep desires rather than our spoken prayers. Katharine Lee Bates was thinking of this when she warned: "For know that men's prayers shall be answered, and guard thy spirit's desire." Sometimes prayer is dangerous. From our knees in some Gethsemane it may lead straight to some cross! Nevertheless, prayer is the highest privilege in a world where men aspire to rise above themselves into friendship with the eternal God.

Jesus can teach us to pray. I can imagine what prayer meant to him during the silent years before he emerged in power to redeem the world. As a boy he must have begun the habit, later so conspicuous, of going into a mountain alone to pray. Near Nazareth rises a hill from whose summit he could see the broad, flat triangle of the great Plain of Esdraelon. History lay there spread out before him.

Dorothy Clarke Wilson describes the pageant enacted on this arena:

Out of the narrow mountain passes had marched army after army, scoring the black-red earth with the marks of Philistine oxcarts, Syrian horses, and Egyptian chariots—the hot sun glinting in turn on Assyrian breastplate and Grecian spear and Roman eagle. Deborah, Gideon, Saul, Antiochus, Alexander, Maccabaeus, Antony, Pompey—there on the plain their ghostly, heroic, marching shapes still lingered.

Praying there on the hilltop, Jesus was aware of the past, even as he grew aware that the God of Abraham and Isaac and Jacob was his God also. He was God of the living! "O God, thou art *my* God." His prayer was not monologue but dialogue—not soliloquy but friendship. The friendship grew to the intimate personal relation of Father and Son. Its issue was perfect communion: "I and my Father are one."

Always, I think, the prayers of Jesus were poured out before God in a spirit of *liberty*. There was reverence, of course—"Hallowed be thy name." Yet this reverence did not keep the boy from talking to God about *anything*. You talk to your friend about anything—questions, doubts, problems, joys. You trust him to understand.

Borden P. Bowne's word is helpful. He says: "We may talk with our Father of whatever lies on our heart, and we need not trouble

ourselves to get permission from science or philosophy. But these prayers must all be offered in devout submission to the will and wisdom of our Father."

I think that in his mountain retreat Jesus prayed with all the freedom of the sixty-second psalm:

Trust in him at all times; ye people,
Pour out your heart before him:
God is a refuge for us.

And I am sure that he *thought* as he prayed. Jesus is not usually described as a scholar, yet he fits Emerson's definition of the scholar as "Man Thinking." Cardinal Newman speaks of the intellect "which knows, and thinks while it knows." Jesus prayed, and *thought* while he prayed. He *wrestled* with God in prayer. There was much to challenge his thought: the uprising over there in Sepphoris only five miles away, the cruel Roman crosses on which the rebels had been slain, the hatred festering in Jewish hearts, their misery and their pride. God had always invited argument: he had said, "Testify against me." Jesus argued with God, I think, as Habakkuk and Jeremiah had argued. Through mental fight he became a superbly creative mind.

However, the tumult of thoughts and desires, once poured out, were *transformed* by God's presence. Even human friendships are transforming influences. Friendship opens the heart to the spiritual quality of another life,

until we are responsive to everything the friend is and sensitive to everything he thinks. When that friend is God, our contradictory thoughts and desires move toward integration into an inspired will.

Dr. Fosdick writes: "Some things cannot be bought or earned or achieved; they must be *caught*, they are transmitted by contact as fragrance is. Perhaps the greatest consequence of prayer is just this atmosphere which the life carries away with it, as Moses came with shining face from the communion of his heart with God"—and as Jesus appeared transfigured after the prayer that showed him his destiny.

Jesus prayed *expectantly*: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Jesus prayed *persistently*. He was undiscourageable, and later he counseled importunate prayer—not to coax God, but to pre-

pare ourselves to receive him. We do not make friends by nodding our head to a man across the street once a week. It has been said that such eager, patient, tireless praying "cleans the house, cleanses the windows, hangs the curtains, sets the table, opens the door, until God says, 'Lo! The house is ready. Now may the guest come in.'"

Jesus prayed *dangerously* because he prayed sincerely. He hurled his life after his prayers. Not only did he pray, "Thy kingdom come"; he undertook to usher the Kingdom in.

Finally, Jesus prayed *receptively*: "Thy will be done." He took the powerful total purpose of God into his life, in confidence that the will of God, though costly, can be trusted to support our own deepest good. Fénelon caught this spirit: "I adore all Thy purposes without knowing them; I am silent. . . . Teach me to pray. Pray Thyself in me."



Father, we thank thee for prayer. . . . Help us to speak to thee freely, thoughtfully, expectantly, persistently, sincerely. Yet all the while teach us to listen as we would hang on the words of a long-lost friend. . . . Speak to us and through us, great God of love, for Jesus' sake. AMEN.

Anthem of the Thrush

I knelt to pray;
Through storied pane the sunshine spilled bright pools of
colored light
And all was still.
I knelt to pray—to ask—to beg some boon.

And then a throstle sang.
In through the open windows, loud and clear and passing
sweet,
His message came:

“Do you—Do you—Do you
Give Him thanks, give Him thanks
As we do, as we do, as we do, as we do?
God! God! God!
To Thee be thanks, to Thee be thanks,
For Sunshine and for Spring.
I did it! I did it! I did it! I did it!
Do you do it? Do you do it?

“He made you, He gave you
Sunshine and Spring.
Did you do it? Did you do it? Did you do it?
Do it! Do it! Do it! Do it!
Thank Him for everything.”

I knelt to pray
And nothing did I ask, nor boon nor gift, but said:
“We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.”

—A. E. R. H.

"PASSAGE TO FREEDOM"

IN ACCORDANCE with a request from the French Government to the United States, assistance was given the Vietnamese to evacuate from Vietnam north of the 17th parallel those people desiring to leave the communist take-over. The U.S. Navy undertook an operation called "Passage to Freedom." The following report is a bright chapter in the record of our dealings with refugees:

USS BAYFIELD, Aug. 24, 1954.—The 320 bluejackets in this ship have been accepted as full-fledged priests. None of them has even been in divinity school. And none of them, as yet, has turned his collar backwards or worn a cassock. Nevertheless these sailors are practicing like ministers. They have an enthusiastic congregation of over 2,000 Catholic Vietnamese refugees. It is the members of this congregation who, in their own way, have ordained the 320 enlisted men of the USS *Bayfield*.

The refugees recently fled from the hills and rice paddies of Tonkin. Running from the Communists, several hundred thousand Vietnamese sought refuge and freedom of worship in South Vietnam.

The 2,000 refugees in this ship are

mostly old and sick or are young children. They arrived here in pitiful condition following a torturous journey by crowded truck and on the hot deck of a French landing ship. They had little to eat or drink for twelve hours. The temperature today has been 101 degrees. Some of the refugees had to be carried aboard. The others staggered across the gangway carrying all their possessions on their backs. Rolling their eyes and biting their lips, they came with obvious fear in their hearts. They did not know what to expect. The Communists had spread propaganda that the Americans would beat them and throw them overboard.

One of the first to reach the deck of the American ship was an eight-year-old girl with her three-year-old brother strapped to her back. Mud was caked on her legs and arms. The only clean part of her was the path made by tears rolling down her cheeks. As she reached the quarter-deck, she was met by the biggest man of the *Bayfield*, Engineman First Class David Bollingham of New Orleans. Bollingham was head of the enlisted men's reception committee.

"Why bless my soul," said the 250-pounder, "if you aren't the prettiest little gal I've ever seen!"

The girl, tense and frightened, turned to a Vietnamese priest who acted as interpreter. She asked, "Have I done something wrong?"

The priest, who understands only a little English, said: "No, my child, he is blessing you."

The big sailor took the girl's small hand and led her and her brother to the shower. He gave her a piece of soap, but she didn't know what to do with it. Smiling gently, Bollingham

By MARSHALL R. REED

Bishop of the Detroit Area of The Methodist Church

The Value of Meditation

SEVERAL years ago the church was much disturbed by the publication of a so-called laymen's report entitled *Re-thinking Missions*. Undoubtedly the disturbance was occasioned by some of its recommendations which, if followed, would have changed the traditional pattern of missionary endeavor. In the discussion over incidental issues, important aspects of the study were overlooked.

The following significant sentence is a good illustration of this observation:

Christianity cannot afford to leave to Buddhism and Hinduism the art of meditation. It may well be that Buddhism depends too much upon meditation as a way par excellence to enlightenment. If that be so, we commit a corresponding error in our Protestant dependence upon too much activity as a way for the preservation of the faith. We would commend to the Christian church a serious inquiry into the religious value of meditation.

Regardless of the practice of any other religious groups, no

Christian can afford to neglect the practice of meditation if he wants to have a victorious Christian life. We recognize the values of collective prayer. When we pray together, we are wonderfully strengthened by the fellowship of intercession. But to achieve the Christian life, we also need the experience of being alone with God.

There is a principle of alternation at work in the physical body that also operates in the spiritual body. The process of breathing consists of inhaling air into our lungs and exhaling it. The heart receives the blood from the body and then sends it out through the body again. Likewise, we cannot keep giving ourselves in service without pausing from time to time to replenish our spiritual resources. We have learned that in quietness and confidence there is strength.

There are those who appear to be afraid of silence. Once as we vacationed by a quiet, lovely lake in northern Michigan, a friend accepted our invitation to join us for a few days. She thought the

Condensed by permission of Bishop Reed from his "Achieving the Good Life Through Meditation," Michigan Christian Advocate, Oct. 14, 1954

scenery was beautiful, but she said she could not stay long in a place so quiet. She was a modern "cliff dweller" and liked the noises of the city streets.

Are we afraid to be alone with our thoughts? Are we uncomfortable to be alone with God? The swifter the tempo of our lives becomes, the harder it may be to relax; but by the same token the greater is the need for doing so.

Silence has its place in the divine economy of our world. As a contemporary poet has said,

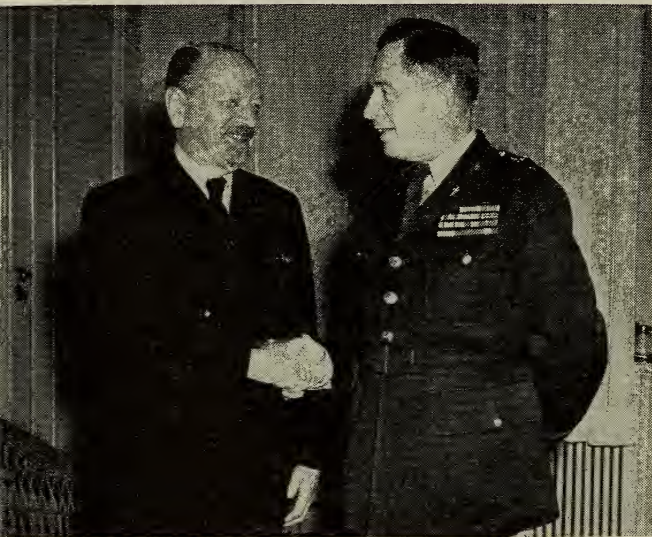
God must have loved the silence,
For he laid a stillness on the sunset
and the dawn.

We may be reminded of God's power in the earthquake and the

tornado, but we usually hear his voice in the stillness rather than the thunder or the wind.

James Martineau once said: "God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours." These silent moments are for our spiritual culture as much as the mountaintop experience.

When Jesus discussed prayer, he warned his disciples against the perils of public prayer made according to routine and to be heard of men. When you pray, he said, go into your closet, shut the door to keep out the distractions of the world, and pray to the Father in secret. This is personal prayer: "*Thy closet—thy door—thy Father.*"



Chief of Army Chaplains Patrick J. Ryan visited Berlin, Germany, on his recent tour of Army installations in Europe. In Berlin he paid a courtesy call on Bishop K. F. Otto Dibelius, Protestant bishop of Germany and a president of the World Council of Churches.

U.S. Army Photo

Is the Effect of Prayer

MERELY PSYCHOLOGICAL?

MARY S. CASE, Formerly Professor of Philosophy at Wellesley College

WHAT is the object of making a request of anybody? As in everything I do, I aim to get my purpose fulfilled; and a request assumes that this fulfillment is conditioned upon getting the other person's will into at least a certain measure of accord with my will. Accord can be brought about, indeed, by modifying my will as well as by modifying his, and some people seem to think that in the case of prayer this is the whole story. But I do think that prayer (in the sense of petition) implies that the will of God will be different from what it would be if I did not pray.

"But why?" a student asked me. . . . Does not God know our wishes without our telling him? And if he loves us, why should he not give us, without our praying, all that we could get by praying? The human parent who knows the child's wants will give without waiting to be asked."

"Not always," I replied. "When I was in boarding school my expenditures ran on pretty evenly from month to month, yet my mother would never send me money until I asked for it, stipu-

lating the amount." On any theory of the universe, making a request creates a different situation from that which results from not making it, and something different will result, whether you attribute it to the will of God or to a law of nature.

One reason why the result will be different will be admitted by any thoughtful person. Prayer is an affirmation of will. Now if anything really is my will as far as I know my will, I do what I can to accomplish it. If I pray for daily bread, I do not sit in my room expecting that a breakfast tray will fall from heaven. . . . Most people would agree that it is presumptuous to pray for a thing without doing your own part to get it.

That is, they would *in theory* agree that prayer lacks genuineness if it is not the expression of an active will. *In practice* such a principle might make sad havoc with our prayers. Suppose . . . that such of our so-called prayers as we do not back up by action were as if they were not. Might there not be startling silences in our churches? . . . Do you pray that legislators may have wisdom? What have

you contributed to that wisdom? Do you pray for the desolate and the oppressed? What are you doing to relieve their necessities?

Of course our powers are limited, but I really do mean that our prayers are not prayers in the full sense unless we seriously consider what we can do to fulfill them. I think, moreover, that if they are for what human power can do anything about we ought in general to find something that *we* can do about it. In other words, prayer is not merely "leaving the matter in God's hands"; prayer presupposes that it is in his hands already and undertakes to energize our wills that we may be his instruments. It is thus a factor in its own fulfillment.

. . . [But] how about the cases where we have already done all we can and where in our impotence we turn to God?

It is indeed in these cases that prayer exhibits with special clearness some of its most characteristic features.

Perhaps we can best understand those features by asking what we may pray for.

My answer to that is easy: let us pray for anything we want to pray for. Why should we not pour out all our wishes—yes, even those that we suspect or even know to be foolish? We must not stop at that point, but I do think we may well start there. As I just intimated, prayer does not remove a veil that hides our wants from God; the veil is on our eyes, not on his. Prayer is first of all a recognition of our desires, in all their intensity and even in their foolishness,

as desired in the presence of God. The Christian God, remember, since we are discussing Christian prayer. If you address a God who according to your own belief is fictitious, naturally you can look for a fictitious response. But if you are honest and really express exactly what you want in the presence of the God that you as a Christian believe in, something will happen.

For there are some wishes that we simply cannot maintain in that presence. We may begin our prayer with one demand that turns the whole body of our desires into chaos. But if we look at our wish with that consciousness of the whole which is involved in consciousness of the presence of God, we grow aware of the contradictions and know that we do not want what we thought we wanted.

And even when our desires are free from everything of which we should be ashamed, as soon as we entertain the thought of a wisdom that is wiser than we a process of reorganization begins. We realize that our various aims differ from one another in the degree in which they conform to that wisdom and, consequently, in the amount of transformation that they may have to undergo to make them express our deepest will. Prayer may begin with desires in their crude immediacy; but if it is Christian prayer, . . . it will end with those desires *aufgehoben*.

"But is that all?" someone may ask. "Is the result of prayer merely psychological?"

I have not said that; but . . .

what I am now trying to do is to insist that, whatever else may be true, prayer has at least three related results: (1) it creates a new objective situation in which that is possible and best which would otherwise have been neither; (2) it energizes our wills; (3) it transmutes our contradictory desires into an inspired will. And to him who has won these results they seem no small treasure.

. . . [So far I have said] little that might not be in substance assented to by an atheist. He could hardly deny that prayer changes the situation, energizes will, transmutes desire. But he will add that one can get the very same sort of result from experiences that do not at all imply the existence of God. You will not have forgotten Russell's noble essay *A Free Man's Worship*, and you can hardly doubt that all I have said applies, *mutatis mutandis*, to the experiences out of which that essay sprang.

But this reduces the effect of prayer, some of you complain, to the "merely psychological," and empties it of meaning. I should agree that for a Russell the phase of petition would vanish, as such, but . . . prayer has other forms than that of petition. And as for losing its meaning, it at least retains a meaning immeasurably deeper than is given it by those who regard prayer mainly as a means of getting the things we should like to have. . . .

[Now let us] go on to the question whether prayer has further effects than those I have noted.

But I cannot answer the ques-

tion. Not only the atheist but the believer in God may wonder, as in fact I do wonder, whether the answer to prayer is not precisely its self-answering—the effects that flow from praying in just such a way as effects flow from studying or planning or composing a poem. Is that working through the ordinary processes of our lives precisely God's way of working? I do not know. . . .

And yet I am writing this paper for the sake of saying that we have not reached the end of the story. Through the door of that very ignorance comes back the meaning that I have seemed thus far to leave out, the final grace that gives to prayer its characteristic significance.

For in prayer I surrender myself, not to the highest that I can see, but to the highest that I cannot see; I ask, not for all the gifts of God that I can understand, but for all the gifts I cannot understand. "Those things which for our unworthiness we dare not, and for our blindness we cannot, ask; vouchsafe to give."

And this implies a like humility about the method of the "answer." As students we may, and must, try to understand all we can about it, and we must not acknowledge any bar beyond which we could never pass in understanding. But even as students we have no criteria by which to know that our "explanations" are complete.

Where the explanation of the investigator stops, just at that point prayer comes into its own. Its attitude is not inquiring but recipient. Let one's desires have

been reorganized . . . ; it still remains to say: "Whereinsoever I still fail of vision, therein my will is not what I take for my will, but it is rather thy will that I do not know. Let that will be fulfilled in and through and for me in all the ways that my sight can follow. But if there be any way that I do not know, or even that I disbelieve, in which thy life can fulfill itself because of my prayers, then in that way fulfill thyself. Measure my petitions, not by my reckoning of their meaning and their power, but by thine." . . .

All this amounts to saying that the spirit of prayer is the spirit that rejects the very question whether the effects are merely psychological. Indeed, religion might almost be defined as a protest against the word "merely." That word has rightful place in certain "universes of discourse"; but when you come to really philosophical questions, "merely" is an intruder—and not less so in the field of religion.

Such a doctrine, like all doctrines, may be misapplied. It readily leads to credulity—for example, in [connection with such devices as] the Ouija board and the various other inquiries about communication with the departed. . . .

What I am maintaining about prayer involves a radically different attitude. It does not regard the unknown possibilities as catering to our comfort. In wholesome religious experience we are indeed comforted, but not by being appeased with sweetmeats. . . .

Prayer is the special mark of the difference between the scien-

tific and the religious procedure; it begins where science leaves off. But at that point there is more than one road; and prayer—really devout prayer—turns its face away from the sign that reads "To the possible gratification of your known desires" to follow the road "To all the best possibilities, known or unknown, desired or undesired, in ways understood or not understood."

So praying, we are in a world where the word "merely" belongs to a foreign tongue. . . .

What I have said about prayer is a doctrine that makes strenuous demands upon us. The pathway of prayer does take us at times through some rough places. But we have always faltered in our quest whenever it has not led us into green pastures—not back into the lost land of our childish days but up to the level of eternal childhood.

For prayer rests on the hope, if no more, that the universe will somehow validate our deepest will. Prayer is the attitude of acceptance of that hope. It does indeed demand of us that we do our part, but it is also a reminder that what we have to do is *only* our part. Whatever we cannot do we can throw off our shoulders. Our doubts and perplexities need not disturb us; what we cannot know now we need not know now. "O rest in the Lord," said the psalmist, "and he shall give thee thy heart's desire."

For Dante's word is as true here as it could ever be in Paradise: *E la sua voluntate è nostra pace.*



A Poetry Sequence for HOLY WEEK

Compiled by J. A. Lacy

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.—Matt. 26:39.

Gethsemane

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine": who only pray:
"Let this cup pass," and cannot see
The purpose of Gethsemane.

—ELLA WHEELER WILCOX



Behold the Lamb of God, which taketh away the sin of the world!—John 1:29.

All in the April evening,
April airs were abroad,
I saw the sheep with their lambs,
And thought on the Lamb of God.
—Stanza 6 of "Sheep and Lambs," by
KATHARINE TYNAN HINKSON



The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matt. 8:20.

The Cross Was His Own

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain
pass
For Him to ride to town;
But the crown that He wore and the
Cross that He bore
Were His own—
The Cross was His own.

He borrowed the bread when the crowd
He fed
On the grassy mountain side,
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore and the
Cross that He bore
Were His own—
The Cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that He wore and the
Cross that He bore
Were His own—
The Cross was His own.

He borrowed a room on His way to the
tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet.

But the crown that He wore and the
 Cross that He bore
 Where His own—
 The Cross was His own.

—Author Unknown

*For even the Son of man came not
 to be ministered unto, but to minister,
 and to give his life a ransom for many.*
 —Mark 10:45.

Lord, carry me.—Nay, but I grant thee
 strength
 To walk and work thy way to heaven at
 length.

Lord, I am tired.—He hath not much
 desired
 The goal, who at the starting point is
 tired.

Lord, dost Thou know?—I know what is
 in man;
 What the flesh can, and what the spirit
 can.

Lord, dost Thou care?—Yea, for thy gain
 or loss
 So much I cared, it brought me to the
 Cross.

—CHRISTINA ROSSETTI

*And many women were there be-
 holding afar off, which followed Jesus
 from Galilee, ministering unto him:
 among which was Mary Magdalene.*
 —Matt. 27:55-56.

Magdalen

Magdalen at Michael's gate
 Tirlèd at the pin;
 On Joseph's thorn sang the blackbird,
 "Let her in! Let her in!"

"Hast thou seen the wounds?" said
 Michael,
 "Know'st thou thy sin?"

"It is evening, evening," sang the black-
 bird,
 "Let her in! Let her in!"

"Yes, I have seen the wounds,
 And I know my sin."
 "She knows it well, well, well," sang the
 blackbird,
 "Let her in! Let her in!"

"Thou bringest no offerings," said
 Michael,
 "Naught save sin."
 And the blackbird sang, "She is sorry,
 sorry, sorry,
 Let her in! Let her in!"

When he had sung himself to sleep,
 And night did begin,
 One came and opened Michael's gate,
 And Magdalen went in.

—HENRY KINGSLEY

*Now there stood by the cross of
 Jesus his mother.*—John 19:25.

Jesus, may her deep devotion
 Stir in me the same emotion,
 Font of love, Redeemer kind;
 That my heart fresh ardor gaining,
 And a purer love attaining,
 May with thee acceptance find.

—A stanza from the *Stabat Mater Dolorosa*, by JACOPONE DA TODI

*I am crucified with Christ: never-
 theless I live; yet not I, but Christ
 liveth in me.*—Gal. 2:20.

I, too, would crucify myself,
 And living henceforward not for my
 own self,
 Would waken to the love of the uni-
 verse,
 As it continually dies for others.

—From *Introduction to Meditation on
 the Cross*, by TOYOHICO KAGAWA



U.S. Army Photo

Chaplan Oliver H. Kelley, USAREUR Religious Retreat House leader (right) is shown at Berchtesgaden with Dr. Carlton L. Lee, chaplain at Tuskegee Institute (left), and Dr. Ralph G. Wilburn, professor of historical theology, Graduate Seminary, Phillips University.

Dr. Lee, working under the World Council of Churches, and Dr. Wilburn, studying in Germany, were lecturers at Protestant retreats last year at Berchtesgaden.

The Lamb slain from the foundation of the world. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. 13:8; 21:23.

The Cross is all thy splendor,
The Crucified thy praise:
His laud and benediction
Thy ransomed people raise:
Jesus the Gem of Beauty.

True God and Man, they sing:
The never-failing Garden,
The ever-golden Ring:
The Door, the Pledge, the Husband,
The Guardian of his Court:
The Day-star of salvation,
The Porter and the Port.
Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!

—From *Hora Novissima*, by BERNARD OF CLUNY (trans. JOHN MASON NEALE)

Their wings join'd in the Zenith over head," two guarding angels hover over the dead body of Christ.

"In the caverns of the grave . . . the Lamb of God has rent the Veil of Mystery."

The picture here reproduced is one of a series of watercolors created around 1795 by the English poet-painter William Blake to illustrate his allegorical poem *The Four Zoas*—a poem encompassing the great Easter drama. In what is thought to be their first appearance in a U.S. magazine, *Life* (April 13, 1954) described them as "glimmering, reverent scenes as mystical as the poem to which they related and as unworldly as the vision which had inspired them."



ARMY'S LARGEST SUNDAY SCHOOL

THE largest Army Sunday school in the world today is located in the Camp Tokyo area at Grant Heights, the world's largest U.S. Army dependent housing system.

With a total enrollment of more than 1,250 children and adults, attendance continues to grow. During recent months it has doubled.

The Protestant chaplain for the beautiful Grant Heights Chapel Center—Matthew D. Blair—estimates that 90 per cent of all Grant Heights Protestant children participate in the program.

Chaplain Blair modestly attributes this growth to the influx of personnel and the modern, attractive, "church-like" atmosphere.

However, the following facts are worth noting:

Up-to-date teaching methods include the employment of artistry and unusual visual aids.

Attendance pins are awarded, and several hundred children proudly wear them.

Extensive training is provided for the staff of more than 40 volunteer teachers. Most of them are dependents in Grant Heights, with a few soldiers from nearby Camp Drake and several officers and male civilian

employees residing in Grant Heights rounding out the list.

Teachers make home calls when their pupils are ill, and they inquire about any prolonged absence.

Pupils are accepted in the Sunday school from the age 2½, with a special program designed for each age group. Some of the children travel from an Air Force housing area, Green Park, more than 10 miles distant. Many of the younger ones are brought by their mothers, who, after remaining with them no more than three Sundays, join the Adult Bible Class.

The Sunday school is an integral part of the Protestant chapel program. A large number of the children remain for the regular church service, and many sing in the Junior Choir. A special Junior Worship is conducted at 9:00 A.M. for those who arrive early. Sunday-school classes begin at 9:25 A.M. and usually end at 10:30 A.M., before the morning worship service.

Organized to be functionally and operationally independent, the Sunday school functions under the guidance of a general superintendent and two assistant superintendents.

Chaplain Blair, who has had considerable experience in young people's work both in civilian parishes and in the Army, organized a Sunday school at Fort Richardson, Alaska, in 1946.

Parental interest, ideal facilities, and genuine concern on the part of chaplain and teachers have made Grant Heights a graphic illustration of how an American Sunday school abroad can not only function but fill a vital need for the Army's children away from home.

Prayers for Children

At the Table

Thank you for the flowers so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.

We thank thee, loving Father,
For all thy tender care,
For food and clothes and shelter,
And all thy world so fair.

God is great, and God is good;
And we thank him for our food.
By his hand we all are fed;
Give us, Lord, our daily bread.

God bless this food, and bless us all,
And keep us safe, whate'er befall,
For Jesus' sake. Amen.

*We thank thee, Heavenly Father,
that—*

Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill is the wheat, and
shower,
And the sun, and the Father's will.

—MALTBIE D. BABCOCK

Be present at our table, Lord;
Be here and everywhere adored;
Thy creatures bless; and grant that we
May feast in paradise with thee.

—JOHN WESLEY

Father, we thank thee for the night
And for the pleasant morning light;
For rest and food and loving care
And all that makes the world so fair.

Help us to do the things we should,
To be to others kind and good;
In all we do, at work or play,
To grow more like thee every day.
(*Can be sung to Hursley—"Sun of
My Soul, Thou Saviour Dear"*)

Lord Jesus, be our holy guest,
Our morning joy, our evening rest,
And with our daily bread impart
Thy love and peace to every heart.
(*Can be sung to Canonbury—"Lord,
Speak to Me"*)

At Bedtime

Now I lay me down to sleep;
I pray thee, Lord, my soul to keep;
Thy love stay with me through the
night
And wake me with the morning light.
I ask not for myself alone,
But for thy children, every one.

Dear God, I said
Some cross words
And quarreled some today.

Please help me think
Of kind words
And pleasant ways to play.

—ELIZABETH MCE. SHIELDS

Jesus, tender Shepherd, hear me;
 Bless thy little child tonight;
 Through the darkness be thou near
 me,
 Keep me safe till morning light.

Good night! Good night!
 Far flies the light;
 But still God's love
 Shall flame above,
 Making all bright.
 Good night! Good night!

Lamb of God, I look to thee;
 Thou shalt my example be;
 Thou art gentle, meek and mild;
 Thou wast once a little child.

Loving Jesus, gentle Lamb,
 In thy gracious hands I am;
 Make me, Saviour, what thou art!
 Live thyself within my heart!

I shall then show forth thy praise;
 Serve thee all my happy days;
 Then the world shall always see
 Christ, the Holy Child, in me.

—CHARLES WESLEY

On Waking

For this new morning and its light,
 For rest and shelter of the night,
 For health and food, for love and
 friends,
 For every gift thy goodness sends,
 We thank thee, gracious Lord. Amen.

At Any Time

God speaks to me
 In my mind.
 He speaks and says,
 "Be good, be kind."

—ELIZABETH MCE. SHIELDS

Praying for Enemies

IF WE are to pray for our enemies, what shall we say? "Help us to defeat the Communists"? That is not enough. Shall we say: "Deliver us from our enemies"? That is not enough. Is it enough to say, "Save our enemies from the evil they are doing"? Yes, that is good, but I think even it is not enough. Is it enough to say, "Lord, give us peace"? That is good, but I think it is not good enough.

Here is what I believe would be enough to please God: "Lord, make all of us, both our friends and our enemies and ourselves, like Christ, so that we shall love one another. . . ."

It is even harder to pray for our personal enemies. . . . Out of the depths comes the memory of an insult or an injustice . . . , and in spite of ourselves we find that we are resenting and disliking the one who wronged us. We try to drive that memory back into the subconscious. The psychiatrists say, "Bring it out—give it an antiseptic bath!" Prayer is the best antiseptic bath in the world. . . . If we bring our dislike out and hold it up in the presence of the Christ who forgave every enemy, it becomes cleansed, purified.

—From Frank C. Laubach, *Channels of Spiritual Power*, pp. 112-13. Copyright 1954 by Fleming H. Revell Co. and used with the publisher's permission.

Prayer

WHAT IT IS NOT • AND WHAT IT IS

by RACHEL HENDERLITE

Condensed by permission from the forthcoming book A Call to Faith

PRAYER is communion with God in whatever manner and in whatever spirit man is able to come. Prayer is thus not always praise and adoration. Prayer is more often petition.

God wants us to pray, however self-centered the prayer may be. For God is seeking man all the time, at every stage of Christian growth. He wants us to come to Him in whatever mood we can come, and in coming to be lifted into an ever higher level of life.

Sometimes in considering a subject as familiar as prayer, it is good to make a negative approach to the subject before approaching it positively. Let us look at some of the things that prayer is not:

1. Prayer is **not a letter to Santa Claus**. It is a conversation with a father.

Chaplains looking for a Protestant statement of basic Christian beliefs can make good use of the clear-headed book from which this discussion of prayer is taken.

Miss Henderlite (Ph.D., Yale), who is already known to readers of THE CHAPLAIN for her book reviews, is professor of Applied Christianity and Christian Nurture at the General Assembly's Training School for Lay Workers, Richmond, Virginia.

Prayer is not asking for things in childish expectation that whatever we ask for will be under the Christmas tree in the morning. We would not want to live for a moment in a world in which God gives us everything we ask for. I know of no good parent who treats

his children so, and God is far wiser than any human parent and knows far better what we need. Instead of pleading with God for *things* we think we want, we might well hope that God will not give us all the foolish things we ask for.

O Gracious Lord, how blind we are,
On our own ruin bent!
Make not thine answer to our prayer
Our bitterest punishment!¹

We might rather pray the prayer of Fénelon: "Lord, I know not what I ought to ask of Thee; Thou only knowest what I need; Thou lovest me better than I know how to love myself. O Father, give to Thy child that which he himself knows not how to ask."

The Bible is full of unanswered prayer. In the Psalms we read, "O my God, I cry by day, but thou dost not answer; and by night, but find no rest." Yet the Bible is full of spiritual giants who have changed the course of the world through the strength that came to them in prayer. To Paul, God said: "My grace is sufficient for you, for my power is made perfect in weakness."

As a study of his total teaching on prayer makes clear, Jesus, in saying to His disciples, "Ask, and it will be given you," is really saying to us something like this:

"Have faith in God. [Not 'Have faith in prayer.'] Believe in Him, that He is righteous and loving and sovereign. Pray in the conviction that you can leave things in His hands and that the outcome will be good. And it will be."

2. Prayer is not setting-up exercises, to be engaged in as a pious practice for some psychological effect on ourselves. Charles Kingsley calls this kind of prayer "praying to oneself to change oneself."

Prayer is a transaction between God and man in which one person goes expecting to meet another person and work something out with him. Prayer is the heart of the relation between man and God. It is communion with God, and not the saying of words in routine fashion. God wants us to come to Him with hearts that are full. He wants us to pray to Him about the things we are most concerned about. Therefore we do not have to follow a precise pattern of prayer, opening with praise and thanksgiving, following that by confession, and coming at length to petition—as though we were filling out a form. A pattern of prayer is sometimes helpful to remind ourselves of the richness possible in prayer, but the fact that Jesus' words about prayer are imaginative and colorful, full of paradoxes and apparent contradic-

¹ Quoted in Harry Emerson Fosdick, *The Meaning of Prayer* (New York: Association Press, 1915), p. 148.

tions, indicates that prayer is not to be regimented as to form or content.

3. Prayer is **not a perambulator** to be used in childhood but outgrown as we become capable of walking.

Prayer can never be outgrown. It is true that certain childish habits of prayer should be outgrown. There is a vast difference between "childish" and "child-like." Prayer should be the latter but never the former. Childlikeness is a confident trust in the goodness of the Father. Childishness expresses itself in demanding what it should not have, and in losing its temper when its demands are not met.

Prayer is for every stage of life. Coleridge said, "The act of praying is the very highest energy of which the human mind is capable." It must grow as a man grows, keeping pace with his increasing needs and responsibilities, with his deepening capacity for communion with God.

As someone has said, there are three stages of prayer: Give me, make me, use me.

"Give me" is the prayer of the egoist or the child, the prayer of most of us before redemption has gone very far.

"Make me" is the prayer when we have moved a step along the path toward maturity. At this stage we recognize that life is not all *getting*, but is *being* as well.

We no longer rest in things that are external, for now we know the importance of becoming whole and strong ourselves.

"Use me" is the prayer we come to at last when we love God rather than ourselves. We love God now for His own sake and not for what He will do for us. We are able to surrender to Him and find our happiness in His service.

4. Prayer is **not a dress parade** in which we are trying to make an impression on God or man with our goodness or our fine praying.

Some of us try so hard to impress God with our prayers that we hardly pray at all; we merely put on a show. We repeat many high-sounding phrases, but we do not say anything meaningful.

Or we pray in utter selfishness and at the end fasten on the magic phrase, "Thy will be done"—as though a phrase could transform a selfish prayer into a godly prayer, as though God could not see beyond the words into the egocentricity and pride of our hearts.

God wants us to come to Him for and with anything that is of concern to us. God wants us to grow up and give honest attention to the needs of the world about us and the affairs of the Kingdom; but He wants our growth to be real growth, and not a masquerade as if a child were

dressed up in her mother's clothing. An honest prayer is a far better thing than a prayer that pretends to be dedicated to God's will and is not. God can do something with us if we come to Him asking for what we honestly want. But He can do little if we cover up our real desires with pious words.

To pray with one eye on the bystander is like performing courtesies to one's wife in public but not in private. It indicates that the courtesy is actually called forth by love of reputation and not by love of wife.

"Even prayer, the highest reach of humanity toward the Creator, can be corrupted by the sin of the human heart—self-exaltation." ²

5. Prayer is not a practice skirmish. Prayer involves actual warfare. "When a man, hungering and thirsting after righteousness, calls God into alliance, he does so because he has a fight on his hands." ³ We pray because we know that God is good and we can trust ourselves to Him. We pray because we know God wants us to come to Him and promises that He will fight it out

with us if we will align ourselves with Him.

Hartmann says: "God has given to real prayer the power to shape the future for men and the world." ⁴

Jesus tells us to pray—to pray always, to pray unceasingly. ⁵ I know of no more comforting admonition than that. I fear for the people who have to pray just right before they are willing to pray at all. I do not see much chance for them to learn to pray, or to learn to know God. I believe a father always wants a child to come to him, to feel free to come—even in a dirty shirt, even when he is not sure what his father is thinking about, even when angry and disappointed. For I think Jesus means to tell us to pray without apology in whatever mood we may be. If in doubt, we can afford to tell God that we are not sure He is listening. If in disappointment and discouragement, we can come knowing God will understand and welcome us. If in joy, we can be sure His happiness is enhanced by our coming to Him with joy.

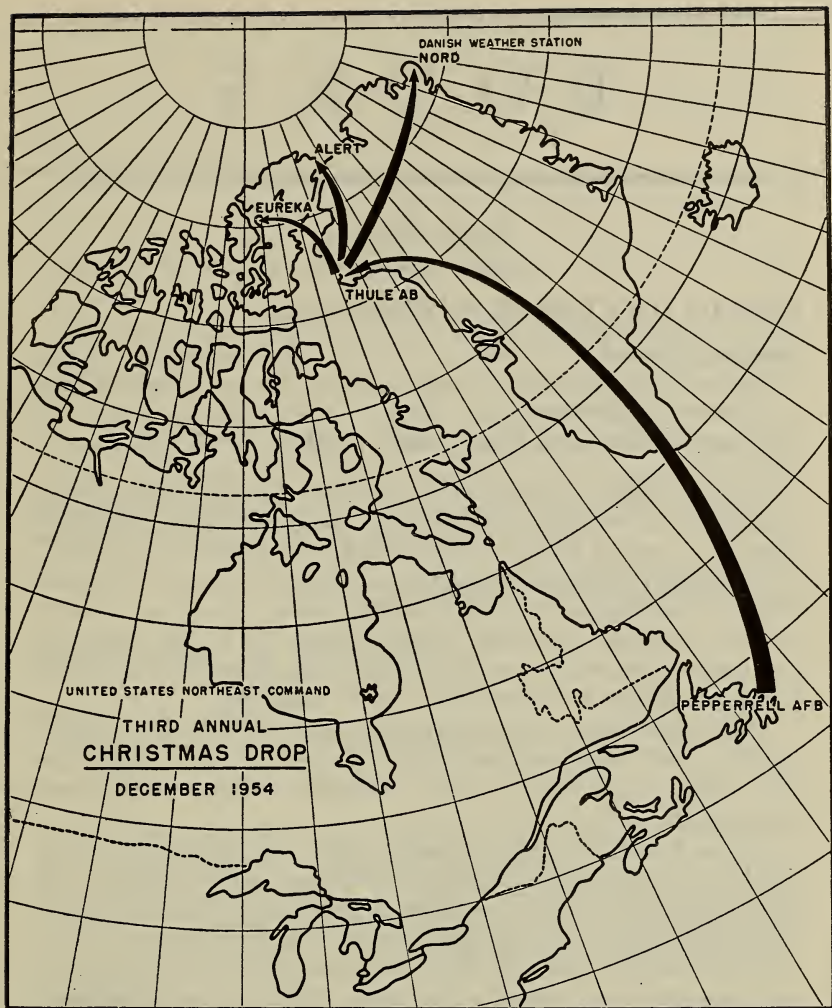
Only by coming to God in all our moods can we really learn to trust Him with our whole lives.

² A. T. Mollegen, *Christianity and the Crisis of Secularism* (Washington: Henderson Services, 1951), Part II, p. 137.

³ Fosdick, *op. cit.*, p. 161.

⁴ Quoted *ibid.*, p. 17.

⁵ Cf. Luke 11:5-13.



Christmas trees lighted up the Arctic again, bringing a touch of home to men stationed in the lonely lands of ice and darkness.

The "Christmas drop" included more than 250 trees cut by the Fire Department at McAndrew AFB, decorations for the trees, complete turkey dinners, mail, and 1162 gift packages—one for each individual. These included pen-and-pencil sets; Red Cross stockings; pocket book novels; and cookies baked by NCO and Officers' Wives' clubs at Pepperrell AFB, McAndrew AFB, and Ernest Harmon AFB.

The project is supervised by NEAC Staff Chaplain John S. Bennett. Captain "Ike" Isaacs, of Salt Lake City, flew the hazardous mission.

B O O K S

Book Reviews

KEYS TO SUCCESSFUL INTERVIEWING

Stewart Harral

Director of Public Relations Studies and Professor of Journalism, The University of Oklahoma

University of Oklahoma Press 1954 223 pp. \$3.75

Stewart Harral recommends strategies to help information specialists increase their effectiveness in interviewing, which he considers "one of the most fascinating and difficult of all arts."

The author's interest in religion is reflected in two of his books, *Public Relations for Churches* and *Successful Letters for Churches*. This excellent new book, though written for a wide variety of occupations, especially writing, will greatly help the chaplain to be more effective in interviewing and counseling.

The author helps interviewers realize that attainment of understanding and interpretation depends upon getting beyond the face value of statements to the emotional content of the communication.

"If you know how a person looks at life—his philosophy—then you have a key to his attitudes and feelings," Harral affirms. "No matter what the cause of emotional patterns in the interviewee, you should strive to see his behavior as it appears to him."

Harral cautions the interviewers against permitting their biases and prejudices to become a barrier to effective communication. The author suggests that interviewers use the total impact of their personalities to build up rather than tear down interviewees.

Successful interviewing develops from a wide variety of psychological principles and techniques, Harral contends. He lists and describes such factors as speaking the language of the interviewee, expecting results, anticipating the interviewee's mood, finding the key to unlocking another's personality, and expecting the unexpected.

Harral cites many successful examples of how outstanding writers and editors obtained exclusive stories, especially from uncommunicative leaders. The successful approaches of the information specialists could on many occasions be used by ministers in dealing with different types of individuals.

Harral describes methods for breaking down barriers, walking into another person's world, and "accentuating the positive." It takes courage to enter another's life and see how his world appears, the author affirms, because "you run the risk of being changed yourself."

One chapter is devoted to the art of asking questions. Different things considered are the need for making questions specific; contradictory answers; the way trick questions backfire; the technique for asking so-called "embarrassing questions." Another chapter includes short statements of recommendations from experts.

Also, this book will help the chaplain gain data for his news releases and other articles for the military-installation periodical and for his chapel bulletin and bulletin board.

—JAMES W. CARTY, JR.

Religious News Editor, The Nashville Tennessean

THE NATURE OF PREJUDICE

Gordon W. Allport

Professor of Psychology, Harvard University

Beacon Press 1954 537 pp. \$7.00

Problems resulting from prejudice are constantly coming to the chaplain's attention. Probably most chaplains have their own ideas about the origin and nature and most effective means of meeting these problems. Whatever one's ideas on the subject, this book can help broaden one's understanding of the nature of prejudice.

Dr. Allport, chairman of Harvard's department of psychology, has written what may well become the 20th century's classic study on the subject of prejudice. In this book intended for college students as a textbook, and for the layman of average intelligence, Dr. Allport has not only amassed a considerable number of charts, references, and suggestions for additional reading and study but has also written a volume that is easy to read and understand. A large part of the book shows how prejudices are formed by cultural, economic, and historical factors affecting the individual,

and how in turn they are reinterpreted through the individual's own make-up and needs.

It should be remembered that this is a book written by a professional psychologist, and not by a theologian. He has provided us with many facts and findings related to the understanding and correction of prejudice in general and unwarranted prejudices in particular. However, we shall need to add a stronger measure of motivation within the framework of our own Christian faith to make maximum use of the book's ideas and suggestions.

This book should make a valuable addition to any chaplain's library. It should also be a warranted expenditure from a Chaplain's Fund to help increase the chaplain's understanding of the problems of prejudice and to provide additional information and material for discussion of the problem in character-guidance and other lectures.

—HERMAN J. KREGEL
Chaplain (Lt. Col.), U.S. Army

THE AMERICAN COLLEGE CHAPLAINCY

Seymour A. Smith

*Assistant Professor of Religion in Higher Education, Yale University
Divinity School*

Association Press 1954 180 pp. \$3.75

Every chaplain who reads this book will, I believe, be struck by the professional kinship of the college chaplain and the military chaplain. My dominant impression from reading the book is that ministers who work in environments so similar, face problems so much alike, and have risen to the same challenge with America's youth should not be living as they are now, in two completely separate worlds.

However, although the military chaplain will see himself and his work mirrored many times in these pages and a book on the military chaplaincy would be a mirror to the college chaplain, there is nothing in the book and very little in society which might build a bridge between these two vital groups in American church life.

It will do a chaplain good to read and know that others struggle and succeed or fumble and fail just as he does.

This book will be of interest to many chaplains who do not plan

to make the military chaplaincy their total life work. Over one quarter of the present college chaplains are former military chaplains. This percentage will very probably grow. Therefore, this book describes in careful detail one of the possible opportunities open to chaplains coming from active duty. It will pay them to read before they leap.

—JOE DANA

Director of United Fellowship of Protestants
Editor of THE LINK

Book Notes

by F. R. CREEGER

Biographical Preaching for Today, by Andrew W. Blackwood. Abingdon Press, 1954. 224 pp. \$3.00.

Two quotations from this book give the setting for its message: "In recent years there has been . . . a re-discovery of the Bible." "There has also been a turning to books of biography." Joining these two ideas, Dr. Blackwood advocates frequent preaching of biographical sermons from the Bible.

He adds this note of warning: "The pastor's sermon should differ from anything not biblical that the layman has been reading at home," for "preaching means interpreting the truths of God so as to meet the need of the hearer today and guide him in doing God's will tomorrow."

In this definition two elements are emphasized: A sermon is (1) a message from God and (2) a message to someone—never a message for its own sake.

The book with its two parts—"Preaching Strategy" and "Sermon Tactics"—is so filled with case studies of sermon development and specific

suggestions on preaching that it offers real help to young ministers in this specialized type of preaching.

Who Speaks for God by Gerald Kennedy. Abingdon Press, 1954. 139 pp. \$2.50.

Four emphatic chapters answer the question of the title.

Who speaks for God?

He "Who Speaks for Persons!"
"Who Speaks for the Spiritual!"
"Who Speaks for Freedom!" "Who Speaks for Hope!"

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In a lucid discussion, with telling illustrations from everyday life, Bishop Kennedy challenges all Christians, ministers and laymen alike, to be spokesmen for God.

Men of the High Calling, ed. Charles Neider. Abingdon Press, 1954. 238 pp. \$3.50.

This anthology has as its common subject "men of the cloth." It brings together 14 pen pictures of ministers, priests, and rabbis from the works of 13 fictional writers.

Disciplines of the High Calling, by Perry Epler Gresham. The Bethany Press, 1954. 176 pp. \$2.50.

We associate "discipline" with restraints, restrictions, and punishments. Dr. Gresham would have us remember that these associations are "short of the high significance of discipline." Link it to its basic word "disciple" and its essential meaning becomes clear. Even so, the mastery of the "high calling" becomes no easy trick.

This gifted preacher, now president of Bethany College, discusses the study, the pulpit, the parish, the community, in the spirit of lending "companionship to a colleague who finds the long climb lonely."

Fire in Thy Mouth, by Donald G. Miller. Abingdon, 1954. 160 pp. \$2.50.

"To preach," says Dr. Miller, "is to become part of a dynamic event wherein the living, redeeming God reproduces his act of redemption in a living encounter with men through the preacher." And again: "No man has really preached until the two-

sided encounter between him and his congregation has given way to a three-sided encounter, where God himself becomes one of the living parties to it."

So to understand preaching, he says, would cure the tendency of "countless" ministers to relegate pulpit work to a secondary role.

True preaching is described in Jer. 5:14: "Behold, I will make my words in thy mouth fire."

Creed of Our Hope, by Merrill R. Abbey. Abingdon Press, 1954. 109 pp. \$1.75.

The pastor of the First Methodist Church, Ann Arbor, Michigan, here interprets the Apostles' Creed as a "flexible symbol of a growing, creative faith."

Channels of Spiritual Power, by Frank C. Laubach. Fleming H. Revell Co., 1954. 186 pp. \$2.50.

Here the author of *Wake Up or Blow up* and of *Prayer, The Mightiest Force in the World*—the man who has taught more than 60 million people to read!—sums up his philosophy and faith. Fourteen intensely practical chapters describe the "love method" which has already worked miracles on four continents. Of special interest is the earnest chapter "How to Pray for Others."

The Song of Ruth, by FRANK G. SLAUGHTER. Doubleday & Co., 1954. 317 pp. \$3.75.

In the Preface to this novel the author expresses the hope that *The*

[Continued on inside back cover]

NEWS ROUNDUP

by MURIEL STEFFY LIPP

INTERNATIONAL

The Fifth World Convention of Churches of Christ meets this August in Toronto, Ontario, **Canada**.

The Netherlands Bible Society has published a bilingual edition of the New Testament, with the Revised Standard Version in English and the

new Dutch translation in parallel columns. The Dutch translation, published separately in 1952, is the first revision of the Dutch translation made in 1657.

Church World Service came to the rescue recently when 3,000 villages of **West Pakistan** were inundated in un-

SHORT PANTS AMBASSADORS

Explorer scouts from England, Norway, Sweden, Finland, Denmark, and Holland shake hands with MATS Chaplain Bradley T. Morse at the Westover AFB, Mass., base chapel following divine services. These "goodwill ambassadors in short pants," who were guests of the Air Force and stayed in the homes of service personnel, learned first hand of the American way of life during a nationwide tour of U.S. Boy Scout encampments.

Official Photo, U.S. Air Force



precedented floods in the Punjab area. Supplies sent by U.S. churches through Church World Service included 250,000 sulfadiazine and 500,000 metaquinine tablets, 1,000,000 multipurpose vitamins, and 1,037 bales of clothing.

A mobile clinic—almost a hospital on wheels—has been given by American Methodists to the people of Pakistan's villages and is now en route to the city of Lahore. There it will become part of the equipment of the United Christian Hospital under the direction of Dr. Edmond L. Rice, of Albertville, Alabama, Methodist missionary-surgeon.

A 400-seat Protestant emergency chapel in Stalinstadt, Soviet Zone steel city, was dedicated by Dr. Guenther Jacob, Evangelical Superintendent General of the Lausitz district. The East German Communist government last spring agreed to permit the building of a Protestant and a Roman Catholic church in Stalinstadt, which is called by the Communists the "first Socialist city in Germany."

The Western India Mission, maintained since 1872 by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has agreed to merge with the Kolhapur Church Council of the United Church of Northern India.

It is said that this action "probably represents the ultimate in cooperation between American and Indian churches in that the missionaries there no longer have any organization of their own."

The world's largest church is the Evangelical Church of Germany, commonly known by its initials EKID. Latest membership figures re-

port 41,162,000 members. This is more than five million greater than the membership of America's National Council of Churches.

The U.S. Information Agency announced recently a plan to speed American books to people overseas. A portable library of American books can be purchased for \$30 through CARE. Schools, libraries, and reading rooms will receive these books. The library, called "American Bookshelf," contains 98 paper-bound volumes.

Both hunger and plenty are increasing, according to a 1954 report of the UN's Food and Agriculture Organization. In North America food production per capita is almost 20 per cent above the average for the years 1934-38. But per capita food production in Latin America, the Far East, and Oceania is less than before World War II.

In the last year under review, the F.A.O. reports that world food production gained about 3 per cent, and population increased about 1.5 per cent.

NATIONAL

All racial segregation has been eliminated from Veterans Administration hospitals.

Chicago's Loop has its "first new church in half a century." The Rev. Lloyd L. Burke, of Oakland, Calif., who accepted the call to become pastor of the newly established Augustana Lutheran congregation, held the first service Feb. 20 at 327 South LaSalle Street.

Protestant churchgoers gave more than 1½ billion dollars to their churches last year, according to the



U.S. Army Photo

The Japanese Sunday-school choir of Tagajo enjoy their visit to the Tagajo Officers' Club. The Sunday school is sponsored by one of the active, civic-minded groups in the Sendai area, the Tagajo Protestant Women's Group, composed of dependents of both enlisted and commissioned personnel in the Camp Schimmelpfennig Tagajo Housing Area.

At far left is Miss Tamayo Seki, organist at the Shiogama East Church. In the rear (left to right) are Chaplain Eugene T. Johnson, Camp Schimmelpfennig chaplain; Rev. Shuntaro Chiba, pastor of the Shiogama East Church; and Mr. Den Chiba, instructor at the Tagajo Protestant Women's Sunday school for Japanese children.

National Council's department of stewardship and benevolence. This is an increase of \$136 million over the previous year.

The average individual gift was \$45.36 for the year, the highest ever reported. Seventh-Day Adventists led with an average of \$173.35 per member. While membership increased about 5 per cent, total cash giving rose 8.5 per cent.

The General Commission on Chaplains building and the New York Avenue Presbyterian Church, both in Washington, D.C., provide the settings for several scenes in the forth-

coming movie *A Man Called Peter*, based on Catherine Marshall's book about her famous chaplain-pastor husband.

EDUCATION

Dr. Samuel Noah Kramer, curator at the University of Pennsylvania Museum, recently finished translating a 3600-year-old stone tablet believed to be a predecessor of the **Book of Job**. Written in Sumerian, the oldest-known written language, the tablet is said to contain "the first written essay on human suffering and submission." The essay was inscribed on

the tablet around 1700 B.C., more than 1,000 years before the Book of Job was written.

Georgetown University, Washington, D.C., has inaugurated a program to train **Turkish teachers of English**. The program is sponsored jointly by the University, the Foreign Operations Administration, and the Turkish Government. Under the plan, the Gazi Institute in Ankara will send teachers to Georgetown for training.

The Institute of Technology (called "Technion") in Haifa, Israel, is in the process of developing a new 300-acre campus on Mt. Carmel. The Institute is under pressure by the government to expand rapidly because its services are in such great demand. Last fall, of the 1,020 applications received for admission, only 340 students could be accepted at the old eight-acre site.

Union Christian College, oldest Christian college in Korea, has been reopened in Seoul. It was closed for 17 years.

Information on scholarship aid for individuals working on advanced degrees is available from the Big Brother Movement, 33 Union Square West, New York 3, N.Y.

PERSONALITIES

Albert Buckner Coe, of Boston Mass., is the newly chosen moderator of the General Council of Congregational Christian Churches in America and president of the 146-year-old Massachusetts Congregational Christian Council. Born in the South and long a pastor in the Middle West, Dr. Coe comes from a New England family that has given this Pilgrim-descended denomination ministers for five generations. He has two

brothers and two sons who are ministers.

John O. Nelson, professor of Christian vocation and field work director at Yale University Divinity School, has been elected chairman of the University Christian Mission. The Mission is the campus evangelical program of the National Council of Churches. Dr. Nelson succeeds Dr. Arthur L. Kinsolving, rector of St. James Protestant Episcopal Church, N.Y.C.

Lucius Newton Thurber, Presbyterian, U.S.A., missionary in Japan, is the new head of the Student Volunteer Movement of the National Council of Churches. He succeeds **E. H. Johnson**, new director of the Canadian Presbyterian Church's overseas mission program.

Ken Muto, pastor of Tokyo's Hongo Central Church and a leading Christian scholar, was recently elected moderator of the United Church of Christ in Japan (Kyodan).

The new moderator is known to be a strong advocate of indigenous control of church affairs and self-support. However, he is a thorough believer in the ecumenical movement.

Prime Minister **R. S. Garfield Todd** of Southern Rhodesia was inducted as president of the Disciples of Christ All-Southern Africa Convention at a meeting in Johannesburg.

Said to be the first Negro ever to become a pastor of the Reformed Protestant Dutch Church in the United States, **James Joshua Thomas**, formerly a minister of the Presbyterian Church in Jamaica, British West Indies, has been installed as minister of the Mott Haven Re-



Official Photograph, U.S. Navy

Chaplain's Assistant Erwin A. Uecker holds one of 30 Korean youngsters from the Sacred Heart Kindergarten, Chinhae, Korea, who performed a novel show for officers and enlisted men of the destroyer tender USS *Piedmont* (AD-17) when the ship made a recent visit to the naval port. Standing behind the children are (left to right) a Korean teacher, Chaplain James F. Heffernan (chaplain on the *Piedmont*), the Korean director of the Chinhae school, and a Catholic nun at the school.

formed Church, in the Bronx, N.Y.C. The church, located in the heart of a great new housing section, serves chiefly white communicants but includes members of other races.

Leslie D. Weatherhead, noted British clergyman and author, was named president of the British Methodist Conference of Great Britain for 1955-56.

Albert W. Palmer, president emeritus of Chicago Theological Seminary and former moderator of the Congregational Christian Churches, died Dec. 16 at the age of 75.

Ernest R. Bryan, president of the International Society of Christian Endeavor, died Dec. 17 at the age of 48.

Stephen B. L. Penrose, Jr., since 1948 president of the American University of Beirut (Lebanon), died Dec. 9 at the age of 46.

CHAPLAINS

Church people of Seattle, Wash., and military chaplains of the area have become good friends. There is a year-old tradition in Seattle churches that on one Sunday of the year the chaplains take over the city's pulpits. The Seattle Council of Churches



The preaching mission "farthest north" was one held last fall at Thule Air Base, Greenland. The missionaries—Rev. Ben L. Rose, D.D. (left), of the Central Presbyterian Church, Bristol, Va., and Rev. Daniel E. Hartman, D.D. (2nd from right), of the First Baptist Church, Greenville, Pa.—discuss the mission with Chaplains Leon T. Milner, USAF, and John C. Taylor, USA.

invites all area personnel to attend services, and it plans a luncheon honoring the chaplains. Thirteenth Naval District Chaplain **C. A. Dittmar** says these get-togethers have been so interesting that "both the in- and out-of-service clergy carried away a new warmth and a desire for further fellowship and co-operation."

Chaplain **Paul S. Drumheller**, 5005th USAF Hospital, Seattle, Wash., reports that the new hospital there will be completed probably by June.

In Spite of Dungeons is the title of a recent work by the Rev. **S. J. Davis** telling of his life as a British chaplain in captivity under the Chinese Communists in North Korea.

The new **Unified Protestant Sunday School curriculum** which chaplains are using in their teaching is the subject of an eight-minute filmograph prepared by the U.S. Navy.

Chief of Air Force Chaplains **Charles I. Carpenter** has announced that chapel attendance of Air Force personnel and their families passed the ten-million mark during 1954.

This attendance was almost 300,000 more than that of the previous fiscal year.

With the aim of mustering helpful service to military personnel in their off-base activities, the National Christian Council of Japan, co-operating with American mission boards working in Japan, has appointed the Rev. and Mrs. Norman E. Koehler as coordinators of such programs as may be developed.

Chaplains are invited to get in touch with them at the following address: Kyo Bun Kwan 2-4 Chome, Room 62 (Ginza) Chuo Ku, Tokyo, Japan.

When hurricane "Hazel" swept the East Coast of the United States, it demolished the new home of Chaplain and Mrs. **Ernest Ham**, Second Marine Division, Camp LeJeune, N.C. Plunderers looted some of their personal goods, and a library and art objects were damaged.

A former Marine enlisted man realized his ambition of becoming a chaplain with a Marine aviation unit when he reported for duty recently with the Third Marine Aircraft Wing in Miami. He is **James C. Ritten-**

house, assistant wing chaplain. During World War II he served as an aerial photographer with Marine Photographic Squadron 354, a unit of the Third Marine Aircraft Wing. While in action on Okinawa, he decided he wanted to become a chaplain.

Presbyterian Chaplain **Albert L. Smith**, of Long Island, N.Y. has come from Verdun, France, to assume duties as Special Troops Command chaplain at Fort Benning.

A graduate of Howard University in Washington, D.C., and Union

Seminary in New York, Chaplain Smith has been in the Army 13 years, spending more than 10 years overseas.

The Alaskan Air Command has a new chaplain. **Paul J. Giegerich** replaces **John F. Daniels**. Daniels is now command chaplain of the Training Command, Scott Air Force Base, Ill.

Chaplain **Hubert E. Page**, Hq. 526th Tactical Control Group, APO 123, reports from Europe: "Just returned from Bavaria, Germany, where I spent ten days TDY at one

The story (in Spanish) of the life and ministry of Jesus is being given children of Caimanera, Cuba, by a small group of women from the Protestant Adult School Class at the Naval Base, Guantanamo Bay, Cuba. Caimanera has only one small Protestant church, which was built from donations by the Adult Sunday School Class at the base. This work was conducted in the crowded homes.

Mrs. R. L. Magaritt directs handwork on the porch of the small house.

Official Photograph, U.S. Navy



of the loveliest air bases in Europe. Spent most of my time marrying and instructing for marriage. By the time the Air Force leaves this part of Europe, the crop of marriageable girls will be pretty well gleaned."

Rowland C. Adams, chief of the Reserve Forces Division in the First Army Chaplain's Section, has been transferred to Fort Leavenworth, Kansas. Replacing him in his former post is **William M. Frost**, who recently returned from Headquarters, Northern Area Command, Europe.

When the Eighth U.S. Army became a part of Headquarters, Armed Forces, Far East, recently, the change did not materially affect chaplains.

John O. Woods, Eighth Army chaplain, continues to serve as supervisory chaplain of AFPE Eighth Army troops in Korea. He attends to all matters pertaining to chaplains in the area.

John A. Dunn has assumed duties as staff chaplain. Headquarters, AFPE.

Chaplains have been appointed to organize and staff the new Air Force, Far East, retreat house. Chaplain **Osborne E. Scott** has been assigned as "Special Projects Officer," devoting most of his time to the organization of the retreat house. Chaplain **John A. McNulty**, formerly of Grant Heights, Tokyo, will be Officer in Charge and Catholic Retreat Master.

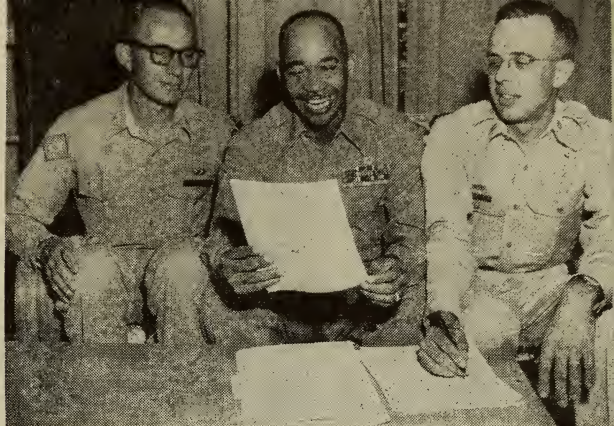


Official Photo, U.S. Air Force

Wing Chaplain **John F. Smeltzer** reports that Sampson Air Force Base had a very successful preaching mission for all faiths last November. With a total attendance of 35,000, the Protestants numbered 17,000 for the week of services, with 2,510 signing decision cards and over 600 requesting further instruction for church membership.

Shown at a chaplains' luncheon at Rycom Officer's Club, Rycom Plaza, Okinawa, are (left to right) Chaplain Herman Benner, assistant staff chaplain, Rycom; Chaplain Douglass Hall, president of the Protestant Army and Air Force Church Association; and Chaplain Geisler, Air Force.

U.S. Army Photo



Protestant Retreat Master will be Presbyterian Marlin B. Curry, previously stationed in KComZ.

Administrative absence is authorized for chaplains who wish to attend retreats. Orders should read: "For the purpose of attending a religious retreat at the Armed Forces Religious Retreat House, Oiso, Japan, from — to —."

Chaplains participated prominently in a recent National Conference on Education for Personal and Family Living. Chief of Navy Chaplains E. B. Harp, Jr., Chief of Air Force Chaplains Charles I. Carpenter, and Chaplains Charles J. Covert, E. L. Ackiss, and Joshua Goldberg took part in the conference, which was held Dec. 16-17, under the auspices of the American Social Hygiene Association, at the Hotel New Yorker, N.Y.C.

Chapels in the Second Army area received a much-needed Christmas present. About 27 temporary wooden chapels of World War II vintage were completely refurnished, and all chapels which had not redecorated in the past three years received a face lifting. For this program, which cost \$188,800 (from welfare funds, not Congress), Second Army Chaplain

Silas E. Decker gives special credit to Brigadier General Hugh P. Harris, Second Army Chief of Staff.

As of 1 December 1954, 534 chaplains had received 646 decorations for the Korean Campaign. This marked an increase of 52 chaplains and 55 decorations since the previous quarterly report.

Recent awards to chaplains:

COMMENDATION RIBBON: Dominic J. Altieri, Chester L. Barnett, James R. Barnett, Jr., John A. Barney, Edward A. Curran, William G. Devanny, Lewis M. Durden, William J. Finley, J. Davis Goldsmith, Edwin F. Hall, Jr., Henry C. Honsberger, William I. Jordan, Walter J. Keenan, George A. Lollis, Charles R. Nichols, Spencer J. Palmer, Perry T. Raley, Oscar W. Schoech, David C. Sprague, Victor J. Van de Walle.

BRONZE STAR: Sidney R. Crumpton, Dayton D. Drake, Edward W. Eanes, Harry F. Fenstermacher, George A. Lehman, Edwin W. Leverenz, Orville A. Lorenz, Albert S. Marchiano, Everett M. Robie, Robert M. Small, John W. Sparks, John L. Teufel, George W. Treese.

LEGION OF MERIT: James T. Wilson.

All in Fun!



Young man to draft board: "But you can't turn me down—I've proposed to three girls, told my boss what I think of him, and sold my car!"

—GEORGE WOLFF, *American Magazine*

First GI: "How did you get that black eye?"

Second GI: "I was hit by a guided muscle."

—*The Watchman-Examiner*

Two Moslems were discussing air travel. "Don't worry; planes are quite safe nowadays. And why should you be afraid? Whenever your time has come, Allah will know where to find you, even up in the air."

"That's right," replied the other. "But what if I'm in the plane and Allah comes to find the pilot?"

—Temmler Werke publication, Hamburg (*Quote translation*)

Budget: What you can't do to a woman's mind once it's made up.

—*Wall Street Journal*

A woman may be taken for granted, but she never goes without saying.

—Cave City (Ky.) *Progress*

Washing a youngster's mouth for saying a bad word is usually water over the damn.

—V. M. KELLY

Sunday-school teacher: "Why did Elijah pour water on the sacrifice?"

Eager scholar: "To make some gravy."

—*Religion & Health*

Just before the Dundee newlyweds were to depart, the best man inquired anxiously for the bridegroom. "Where's Angus?" he cried.

"Out back of the car," said Angus' brother. "He's trying on the old shoes."

SING WHILE YOU DRIVE

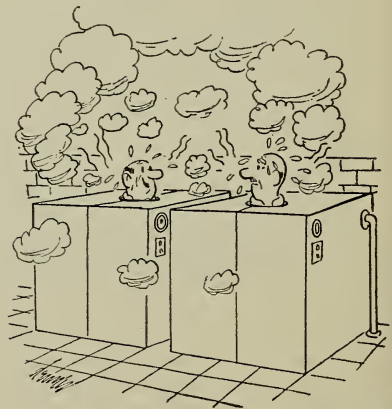
At 45 miles per hour, sing—"Highways Are Happy Ways."

At 55 miles per hour, sing—"I'm But a Stranger Here: Heaven Is My Home."

At 65 miles per hour, sing—"Nearer, My God, to Thee!"

At 75 miles per hour, sing—"When the Roll Is Called Up Yonder, I'll Be There."

At 85 miles per hour, sing—"Lord, I'm Coming Home."



"Yes, it certainly is that hot, Reverend."

Book Notes

[Continued from page 38]

Song of Ruth "may in some small measure approach the beauty and eloquence of the original." I started the book doubting that this could happen; I finished, realizing that it did happen. It is a powerful retelling of the immortal love story of the Old Testament.

Dictionary of European History, edited by WILLIAM S. ROEDER. Philosophical Library, 1954. 316 pp. \$6.00.

When an important historical date eludes you, when you have difficulty separating the Henrys, the Georges, etc., this reference book will give you help with "concise and reliable" information about prominent events and people in Europe from A.D. 500 to the present time. It's a handy book to have in your library.

The Gospel According to Mark and Its Meaning for Today, by ERNEST TRICE THOMPSON. John Knox Press, 1954. 255 pp. \$2.95.

"If we want to study the teachings of Jesus," says the author, "we turn naturally to . . . Matthew; if we wish to see Jesus as the universal Saviour, we turn to . . . Luke; if we are concerned with the eternal significance of the Christ, we turn to . . . John; but if we prefer to see Jesus as He walked and talked in Galilee, as He impressed His contemporaries, . . . Son of Man as well as Son of God, then we turn best to . . . Mark."

Dr. Thompson has written here primarily for laymen, applying the

principles of Jesus' life to present-day living. Because of its orderly arrangement throughout and its easily remembered divisions of the events of Passion Week, the book would lend itself well to class study or group discussion.

The Lord's Horseman. by Umphrey Lee. Abingdon Press, 1928, 1954. 220 pp. \$2.75.

I am glad this revision of the popular life of John Wesley includes so many excerpts from the writings of Wesley himself, for there at first hand is the real personality.

For example, Wesley writes: "Be ashamed of nothing but sin: not of fetching wood (if time permit) or drawing water; not of cleaning your own shoes; or your neighbor's." Or again, in speaking to his preachers: "You have nothing to do but to save souls. . . . It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can."

Dr. Lee has written a moving biography.

The Miracle of the Cross, by Robert R. Brown. Fleming H. Revell Co., 1954. 124 pp. \$1.50.

Here, in a new and interesting approach to the interpretation of the "Seven Last Words," the author describes their effect upon the centurion who was officially in charge of the crucifixion. From the first chapter, where he indifferently casts lots with his men for the garments of Christ, to the last, where he exclaims, "Truly this man was the Son of God," the centurion becomes the epitome of mankind reborn under the influence of the Cross.



LOVE SPEAKS FROM THE CROSS

Leslie Badham

Rector of the Parish of Peppard, Oxfordshire, England

Abingdon Press 1955 64 pp. \$1.00

Best book in eighteen years on the "Seven Last Words"! This was our immediate reaction to *Love Speaks from the Cross*. Rather than risk your missing the help this book can bring on Good Friday, we are using the cover to squeeze in a last-minute review.

Not since Gaius Glenn Atkins wrote his little book on this perennial theme (*From the Cross*; Harper, 1937) have we found meditations that seemed so fresh, and so devotionally satisfying.

A wartime chaplain of the Royal Air Force, Leslie Badham writes with a clear and easy style; yet his thought is rich with echoes of our common heritage. Competence appears in every paragraph. When you get past the "jacket copy," which could have been written without reading the book, and when you overlook occasional editorial misrepresentation, you find a new voice with something to say. Though two books have appeared from this author in England, these brief meditations are his first words from an American press. They whet our appetite for more.

—THE EDITORS

